1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

175 648 [361] Simultaneously, the Kokáma Indians of the lower Ucayali region began to emigrate to the Brazilian Solimões, where they established themselves among the Tukuna, though in separate localities. Their most important period of settlement was in the middle of the nineteenth century at Jurupary-tapera (Santa Cruz) on the left bank of the Solimões, between the mouth of the Igarapé de São Jeronymo and that of the Igarapé da Rita.

177 Today some two thousand of these Indians dwell in Brazil, along the banks and islands of the Solimões from the vicinity of São Paulo de Olivença to the Auatí-paraná. They live in peace with the Tukuna but avoid contact and do not meddle with them. The cultural influence of the Kokáma on the Tukuna has been practically nil.

175 From 1864 to 1870 Brazil was at war with Paraguay. Even today the Tukuna guard the traditions of the persecutions which they suffered from the "Varaváyu"; however, they designate by this name not the Paraguayans but the Brazilian recruiting troops, to whom they offered armed resistance. The few Tukuna recruits [73] who returned brought back with them a new epidemic of smallpox, which caused havoc in the tribe.

175 177 361 In 1871 there was founded within the bounds of Caldeirão, at a spot immediately below the mouth of the igarapé of this name (today Belém), a mission which already had a nucleus of Tukuna Indians and which eventually possessed a chapel, 30 houses, and 171 inhabitants. By 1877, however, this establishment was in complete ruin.

175 648 In the last two decades of the past century the rubber-gathering industry began its extraordinary development throughout the entire Amazon region. It was for the Tukuna a sad era of exploitation, slavery, and abasement under the heel of greedy *patrões*, ignorant men but superior in force, which lasted for almost forty years; to this day they have not yet recovered from the effects, although the last of these squirearchs has long since disappeared.

However, even today there are some individuals, living at the mouths of the igarapés inhabited by the Tukuna, who willfully desire to hold the Indians subject to their selfish patronage. It is to be hoped that the Indian Welfare Service,[3] which was established in the region in 1942, will put an end to these anachronistic views.

161 There are no written records of the total number of Tukuna for any period of the past, but very conservatively I estimate their present number in Brazilian territory at more than 2,000, their total number as 3,000; they are therefore one of the most numerous tribes in Brazil.

Scientific Exploration

114 Before 1928 no one had studied the Tukuna in their primitive settlements. One or another traveler had been present occasionally at some episode of their celebrations, collected from the Neobrazilians of the area some not always accurate information, or had some Indian of the tribe for a paddler; but it appears that no one had spent even a day among them. The first reports, which many other writers utilized for more than a century, we owe to Padre José Monteiro de Noronha and to Francisco Xavier Ribeiro de Sampaio, who were briefly in the Tukuna country

[3] Serviço de Proteção aos Indios.

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

mock. On parting we gave the man some fish-hooks and the woman a pair of scissors which had been notched by long use. This liberality procured from the pair a torrent of thanks from the depths of their throats, besides a present of part of the bananas they had gathered.

We stopped successively at several Ticuna huts, where, without other payment than a trifle gracefully presented to the proprietors, we ate, drank, slept, and collected musical pipes, drums, necklaces, bracelets, coronets, pompons, crests, and other baubles representing the wealth of the country, of which a Parisian bourgeois would have envied us the possession to decorate the walls of his villa at Asnières or Pantin.

The information we obtained on our journey concerning the manners and customs of the Ticunas is limited to the subjoined details. If we do not preface them with any notice of the antecedents of these natives, it is because the thread which connects their present with their past is too slight to sustain a dissertation.

The Ticuna nation, mention of whom occurs as far back as the seventeenth century, occupied, at the time when Pedro Teixeira ascended the river, the space on the left bank comprised between the rivers Ambiacu and Atacoari. On the north its territory was bounded by the Pehua and Yahua Indians; on the east by the Yuris of the river Içá; and on the west by the Orejones of the river Napo. These territorial limits remain still the same, only the numerical strength of the Ticunas is no longer commensurate with the extent of country they formerly occupied. Subjugated, re-subjugated, and catechised in turn by the Portuguese Carmelites and the Spanish Jesuits, who based on the pretensions of their government a claim to the legitimate control of the Ticunas and disputed for possession by force of arms, these natives, already much enfeebled by the contrary influence of the two forces acting upon them during half a century, were repeatedly decimated by the small-pox, that cholera-morbus of the red-skins, which completed the work of the *de Propaganda Fide*. All that now remains of the Ticuna nation forms a population of about one hundred and fifty individuals, all of whom live on the borders of the Atacoari and its two tributaries.[1]

A very odd custom of the Ticunas is the manner in which they receive individuals of another nation than their own. Hardly has such a visitor appeared on the threshold of their hut, than all the Ticunas who may be present seize their lances and present the point at the individual, under pretence of opposing his entrance. The visitor, who is aware that this is only etiquette, thrusts aside with his hand the weapons directed against him, enters the hut and seats himself on the nearest hammock. The majority of the Ticuna huts are provided, like the Brazilian drawing-rooms in the province of Para, with three or four hammocks slung opposite one another. When each hammock is made to swing by its occupant, either to chase the mosquitoes or to cool the air, and all swing together, passing, repassing, and apparently dodging, without ever coming into collision with each other, one might imagine oneself in a lace manufactory with the interminable motion of the bobbins before one's eyes.

The master of the hut then addresses the stranger, and in the hollow ventriloquial

[1] We speak of the Ticunas who are living wild, and not of those individuals of the same nation who have settled during the last twenty-five years in several of the villages on the Amazon.